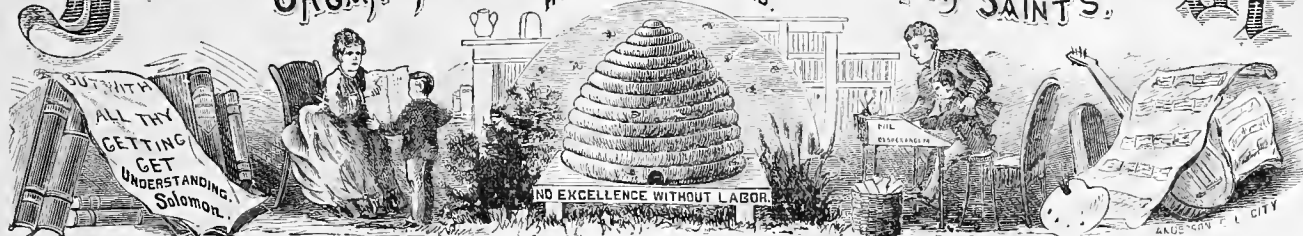


THE JUVENILE INSTRUCTOR

ORGAN FOR YOUNG

LATTER-DAY SAINTS.



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MOTHER CAREY'S CHICKENS.

THE sight of the innocent looking little birds in the picture would be almost enough to arouse a feeling of horror in the mind of an old sailor. Sailors, of course, are proverbially superstitious; that is, they believe in good and evil signs, and are apt to regard many things as ominous that to other people would appear quite innocent. However, it will be interesting to our young readers to know why sailors dread the appearance of "Mother Carey's Chickens," so we will tell them.

The Stormy Petrel is the smallest of all web-footed birds.

It is only six inches long, but plump and fat. Why it is sometimes called "Mother Carey's Chicken," we cannot say, but it is claimed that it derives its name of the Petrel (which means little Peter) from the habit it has of skimming along the surface of the sea, with its feet down, almost as if in the act of walking. The Bible tells us of the Apostle Peter walking upon the surface of the water, hence the connection.

Although so small, these birds possess wonderful powers of flight, and may be seen far out at sea in the wildest of storms. Indeed, they seem to prefer stormy weather, as on such occasions and just previous to a storm they seem most abundant and happy. On the approach of a storm they gather together in large flocks and utter loud, shrill cries, as if to warn seamen of the coming danger. This is the secret of the aversion with which

sailors regard them. The birds are associated in their minds with stormy and dangerous weather, and are considered by them as harbingers of evil. But men of science say that the reason the birds gather about the surface of the waves at such times is that the sea-animals upon which they feed are then thrown to the surface, so that they can catch them.

Wilson, a naturalist who has studied the habits of these birds, gives the following description of them:

"It is indeed an interesting sight to observe these little birds in a gale, coursing over the waves, down the declivities,



up to the ascents of the foaming surf that threatens to bend over their heads; sweeping along the hollow troughs of the sea, as in a sheltered valley, and again mounting with the rising billow, and just above its surface, occasionally dropping its feet, which, striking the water, throws it up again with additional force; sometimes leaping with both legs parallel, on the surface of the roughest waves for several yards at a time. Meanwhile it continues cours-

ing from side to side of the ship's wake, making excursions far and wide, to the right and to the left, now a great way ahead, and now shooting astern for several hundred yards, returning again to the ship as if she were all the time stationary, though perhaps running at the rate of ten knots an hour! But the most singular peculiarity of this bird is its faculty of standing and even running on the surface of the

water, which it performs with apparent facility. When any greasy matter is thrown overboard, these birds instantly collect around it, and face to windward, with their long wings expanded and their webbed feet patting the water, the lightness of their bodies and the action of the wind on their wings enabling them to do this with ease. In calm weather they perform the same manoeuvre by keeping their wings just so much in action as to prevent their feet from sinking below the surface."

There is another curious fact connected with these same birds. They are sometimes used for lamps. Our young readers will think this curious. But the natives of the Faroe Islands are said to string them on wicks and burn them as they would any other lamp, the oil in the birds' bodies being sufficient to furnish a very fair light.

There is still another method by which the natives of certain islands procure the oil from some species of the Petrel, without burning or killing the bird. It is said that "like many others of the family, it generally has a quantity of oil in its stomach, which, when wounded or seized, it discharges by the mouth or nostrils: and of this the people of St. Kilda take advantage, by seizing the birds during incubation, when they sit so closely as to allow themselves to be taken with the hand, and collecting the oil in a vessel."

JOTTINGS BY A YOUNG MISSIONARY.

BY STREBEN.

(Continued from page 207).

THE day after conference I accompanied several of the Utah Elders to Zurich, where we again had an enjoyable time in a meeting with the Saints. A few strangers were also present, but although they acknowledged the doctrine was true, still they did not feel the great importance of accepting the same.

In this city there does not seem to be many honest seekers after truth remaining, as the gospel has now been preached here for upwards of fifteen years, and most of those who were desirous of serving the Lord have emigrated to the home of the Saints.

This city, containing, with the suburbs, some seventy thousand inhabitants, is one of the prettiest, and its history is as interesting as that of any city in Switzerland. It lies on the north end of the Zurich Lake and is divided into two parts by the Limmat River, which drains the lake.

The Romans on finding this city gave it the name *Turicum*, by which name it was known until after the Roman power was broken.

The inhabitants as a rule are very industrious and are engaged largely in the manufacture of silk. Many cotton factories are also situated in the city and in different parts of the canton.

The schools of Zurich enjoy a very high reputation, and for several centuries many of the most noted professors have obtained their education in the colleges of this place.

Beautiful gardens, pleasant walks, etc., are abundant, while on the principal streets are to be seen buildings of a very fine order of architecture. There is, also, no lack of places of amusement, such as theatres, music and dancing halls, skating rinks, concerts etc.; nor is the number of beer and wine-houses very small.

The large cathedral, near the middle of the city, is one of the oldest buildings. It is built in the unadorned Romanesque style, and is said to have been built by the order of Charlemagne, whose image is now to be seen seated on the tower at the west end of the church.

The following incident is said to have led to the erection of this edifice:

In the year 800, Charlemagne was living in a beautiful palace on the banks of the Limmat River, within the limits of the city, and as there were persons coming to him nearly every day for his judgment in different matters, he ordered a post to be erected with a bell thereon so that persons desiring his counsel might announce their arrival.

One day the bell was sounded, and, as no one applied for admittance to the castle, the king made inquiry as to who had sounded it. The guards were not able to tell, for although they had heard the ring, still they had seen no one pull the cord which led to the bell. Again the sound was heard, and the king not being able to discover the guilty person, ordered his guards to privately keep a strict watch on the bell.

In a short time the signal was heard for the third time, and the astonished guards beheld a large serpent which wound itself around the cord and thus sounded the bell. They hastened to the king and told him what they had beheld. He came to the spot where the serpent lay, and the reptile, upon seeing him, bowed its head humbly and then crawled towards the river. The king and his servants followed, and, after leaping over many rocks in their pursuit, they came to the nest of the serpent, which was partly filled with eggs, over which a poisonous toad was lying. This deadly animal was immediately killed, whereupon the serpent joyfully took possession of its nest.

The following day, as Charlemagne was seated at the dinner table, surrounded by his guests, the folding doors suddenly flew open, and the acquaintance of the previous day crawled into the room, to the horror of the assembled guests, raised itself up and dropped a precious stone into the cup of the king; it then bowed its head once more to the king and retired.

Charlemagne raised his hands in thankfulness to God to thus have been taught by a much-feared animal what his duty was as a judge among his subjects, and, as a remembrance of the event he ordered the before-mentioned church to be built.

There are several other churches in the city, which, however, I will not stop to describe, as they resemble more or less the buildings of a similar character which I have before referred to. The same services are conducted in all the churches of the same denomination in both Germany and Switzerland, and the same idols are worshiped everywhere.

In the third century after Christ there were not so many different religions existing in Zurich as there are at the present time, because in the year 298 the Roman emperor, Diocletian, gave the command that all the subjects of his dominions should worship the old heathen gods. This a Roman legion, stationed in Zurich, refused to do, and they were all, therefore, hewn to pieces by the soldiers of the emperor. Among those killed were the noted martyrs, Felix and Regula, who were afterwards named as the protecting angels of the city.

Zurich was for a long time a bone of contention between Austria and other powerful nations, until such a point was reached that the inhabitants thought themselves strong enough to maintain their freedom, when they threw off the yoke of bondage, and with the help of allies were able to

retain the position which they had taken. Not, however, without the loss of many lives and also an enormous amount of money.

In the thirteenth century the city was threatened by a powerful enemy named Luthold Von Regensburg, who had possessions which nearly surrounded the place, and he desired to gain more power and wealth by subjecting the peaceful inhabitants. They, on their part, refused to do his bidding, at which he became enraged and prepared to use force of arms.

The city, feeling its inability to stand against such a strong enemy, sent to Rudolf Von Habsburg, another powerful ruler and one who was opposed to Luthold, asking him for assistance, which was readily granted. Luthold, hearing of this alliance, hastily attacked the city, but in a moment when it seemed that he had nearly won the victory, Rudolf arrived with his forces and turned the tide of battle in favor of the defenders. The attackers were defeated and driven away with great loss, and were glad to take refuge in the castles belonging to their masters.

Still this reverse in the fortunes of Luthold did not cause him to abandon the idea of conquering Zurich, for from his strong fortresses he would send out his soldiers to trouble and kill his opposers, whenever an opportunity was afforded, and as soon as danger appeared, they would flee to their fastnesses where they felt themselves perfectly secure. Rudolf, however, was fully equal to his adversary, and succeeded by means of tricks in gaining possession of several of the enemy's castles.

(To be Continued.)

LETTER TO THE YOUNG FOLKS.

SALT LAKE CITY,
September 20, 1881.

MY DEAR YOUNG CORRESPONDENTS:

ELIJAH CLAYTON.—Dear Brother, You thank me for my letter, and say, "I have, as you supposed, emerged from my boyhood. I was twenty-three the 15th day of last January, but am still a boy in knowledge; but it is my desire to improve in all things. I have had many drawbacks in my life, not having the privilege of but three months' schooling since I was nine years old; but by the blessing of God I have been able to obtain a little by my own exertions. I am not, as you thought, a son of the late William Clayton, nor, I believe, any relation of his." That you seem conscious of how little you know, indicates that you are very intelligent. The most learned persons will say the same: for the more learning we get, the clearer we see how very little we know. Whoever has light enough to see his ignorance has made considerable advancement in the school of intelligence. I have known men and women who had fortunes spent upon them in high schools, that had to hide their diminished heads before those who were never inside of one; but whose infant life was spent under the good training of an intelligent mother and father. A young child so taught is ever far in advance in general knowledge of our school-taught pupils. The tuition and the talk of the mother has cultivated the young recipients, and given them a readiness and a comprehension of things far superior to the academic lessons. But I must proceed: You liked my "Songs of the Heart," and read them with delight, for which I am glad. You say you

read too much. This is a fault which you must overcome. Don't waste your precious time over trash. It is a good plan when reading, and you come upon some idea or sentiment that delights you, to at once extract it. Keep a manuscript book and pencil by your side for the purpose. This will invigorate and fertilize your mind in a way that will surprise you. You say truly you can do nothing without the aid of the Spirit of God. "Ask, and ye shall receive; seek, and ye shall find." Your remarks on the value of friendship are excellent, and show you are appreciative. I often read on page 102 old edition Doctrine and Covenants, the beautiful remarks I find there on "gifts." Oh! how I realize the truth written therein. Please read it. I must conclude, and yet I seem to have said but little. I shall write a further answer to your letter.

SARAH BERRETT.—Dear Sister, I am very pleased to receive your interesting letter. You say you have been taking the INSTRUCTOR since 1880, and how much you like it; and when reading its issue of August 1st, you felt impelled to write to me. Of course all this pleases me. By what you say I feel you are filling an important niche in the kingdom of our God. You are right in desiring useful knowledge, and to do all the good you can. I am glad that you have been called upon to write essays. Never refuse, and your mind will expand and your heart enlarge, and you will become a good and useful Latter-day Saint. You ask for advice, but it seems to me I need only tell you to continue as you have begun; increase in knowledge, wisdom and understanding. It seems to me you are on the high road to all these blessings.

Your friend,
HANNAH T. KING.

HISTORY OF THE CHURCH.

(Continued from page 206).

WILLIAM Marks, who presided over the Stake of Zion at Nauvoo, leaned to Sydney Rigdon; in fact he secretly thought that he, and not the Twelve Apostles, should preside over the Church. He did not avow this, however, very publicly; but it is a difficult matter for a man in authority to deceive the Saints. They discern his spirit very quickly, and if he be led by a bad influence or be unsound in doctrine or untrue to the cause, they quickly know it.

The October conference was held on the sixth day of that month, as usual. Among other authorities presented was William Marks, President of the Stake. He was objected to by one of the Elders, and when the vote on his name was called, there were but two who held up their hands to sustain him. Upon the contrary vote being called, almost every hand was raised against him. This decided the matter, and William Marks was dropped from his position.

A motion was then made to sustain Elder John Smith as President of the Stake, which was unanimously carried. To show how little William Marks cared for the memory of Joseph and Hyrum, the Prophet and Patriarch, it is only necessary to state that after their deaths, he hired the Mansion House of Emma Smith, one of Joseph's widows, for the purpose of keeping tavern there.

The dining room of that building was yet stained with the blood which had flowed from the martyrs while lying there before burial, and they were scarcely cold in their

graves, when he arranged to have a ball there, the dancing to be done in the dining room.

When President Young and his council heard of this, they resolved to use their influence with the people to prevent their attending the ball. It cannot be a matter of surprise that, knowing this as the Saints did, they should vote against his being the President of the Stake.

There was one of the first seven Presidents of the Seventies, by the name of Josiah Butterfield, who was also dropped at this conference. He had happened to get a little money, and it was too much for him; he became lifted up, and his religion ceased to have the value it ought to have had. This was the reason assigned to the conference, and it is a reason which has operated in numerous instances since to produce apostasy, and to lead men to forsake their God.

Elder J. Lehiab M. Grant was chosen to act in this office in his stead, and he proved a thorough and an efficient man so long as he filled this position, which was until he was called, upon the death of President Willard Richards, second Counselor to President Young, to be one of the First Presidency of the Church.

At this conference much valuable instruction was given, the quorums, particularly the Seventies, were filled up, a number of High Priests were selected to go to various places in the United States and to preside, and other important business was attended to.

The building of the temple, and the pushing forward of all the labors incumbent upon the Saints at Nauvoo, were urged with force and energy upon the conference. Around the temple itself centred the hopes and the future prospect of the Saints.

They labored for and earnestly desired its completion. It was a command of the Lord that they should do all in their power to complete the temple, lest they should be rejected, as a Church with their dead.

On the 6th of December, 1844, the last and largest one of the capitals was placed upon the temple. There were thirty capitals around the building, each one composed of five stones, namely, one basestone, one large stone on which was sculptured a representation of the sun just rising above the clouds with the lower portion of its disc obscured, the third stone with two hands, each holding a trumpet, sculptured upon it, and the last two stones forming a cap over the trumpet.

The work upon these capitals was very beautiful, and when they were set in their places they were very appropriate and handsome adornments to the building.

The first capital was set up on 23d of September, and but a little over ten weeks elapsed between the erection of the first and the last, and out of that time the workmen were compelled to lose about three weeks through bad weather and the want of stone.

It being so late in the season, fears were generally entertained that these capitals could not be placed on the building before winter closed in upon the work. But the Lord held up the storms and the cold weather until this important piece of labor was completed to the satisfaction and delight of the Saints.

Two hours after the capital was put in its place the snow commenced to fall until it was about four inches deep, and that night it froze very heavily.

The murder of the Prophet and Patriarch had not been attended with the results which the enemies of the Church had anticipated. They hoped their deaths would be followed

by the complete overthrow of the Church. But instead of this the Saints were united, were led with great wisdom by the servants of God, and there was every prospect that the people would continue to prosper.

Something, therefore, they thought must be done. They had shed innocent blood with the hope to destroy the work of God. Was it possible that this had been spilled in vain, and their hands and garments stained with no other result than their future damnation?

The thought was maddening, and they were prepared to go to any extremity rather than the Saints should dwell in peace. All kinds of charges against the Saints were circulated; they were accused of every crime.

Certain newspapers, the *Warsaw Signal*, the *Alton Telegraph* and the *Quincy Whig* were filled with false stories about the thieving, the counterfeiting and the murders of the people of Nauvoo.

Great indignation was aroused in the country against the Saints by these lies. This was what these wicked men desired. They hoped to raise mobs to come and drive the Saints away from their homes. But the time had not yet come for the Saints to leave that State; the wrath of the people was turned aside for awhile.

Governor Ford related an incident that came under his own observation, which illustrated the character of the charges circulated about the Saints. He said:

"On my late visit to Hancock County, I was informed by some of their" (the 'Mormons') "violent enemies, that their lawencies had become unusually numerous and insufferable. They indeed admitted that but little had been done in this way in their immediate vicinity. But they insisted that sixteen horses had been stolen by the Mormons in one night, near Lima, in the County of Adams. At the close of the expedition I called at this same town of Lima, and, upon inquiry, was told that no horses had been stolen in that neighborhood, but that sixteen horses had been stolen in one night in Hancock County. This last informant being told of the Hancock County story, again changed the venue to another distant settlement in the northern edge of Adams County."

In his message to the Legislature also, he said that "Justice, however, requires me here to say, that I have investigated the charge of promiscuous stealing, and find it to be greatly exaggerated. I could not ascertain that there were a greater proportion of thieves in that community than in any other of the same number of inhabitants; and perhaps if the city of Nauvoo were compared with St. Louis, or any other western city, the proportion would not be so great."

(To be Continued.)

Though a man without money is poor, a man with nothing but money is still poorer. Worldly gifts cannot bear up the spirits from fainting and sinking when trials and troubles come, any more than headache can be cured by a golden crown, or toothache by a chain of pearls.

An elevated purpose is a good and ennobling thing, but we cannot begin at the top of it. We must work up to it by the often difficult pain of daily duty—of daily duty always carefully performed.

Our vices are like our nails. Even as we cut them they grow again.

ELIJAH.

BY G. R.

WHO was Elijah? A prophet of ancient Israel, clothed with the Holy Priesthood, and one of the grandest and most romantic characters that ever appeared in the history of the world. All we know of his parentage and descent is that he is called in the Old Testament: Elijah the Tishbite of the inhabitants of Gilead. Gilead was a region east of the River Jordan, a country of deserts and mountains. Elijah lived in the ninth century before the advent of the Messiah. We find most of Elijah's history contained in chapters 17, 18, and 19 of the 1st Book of Kings, and chapters 1 and 2 of the 2nd Book.

How different a man, naturally, was Elijah from Jonah, and Daniel from either. What likeness is there between Nephi and John the Baptist, Peter the Apostle and Lehi, Alma and Joshua, or Moses and John the Revelator? These men had their natural peculiarities, their distinct traits of character,



but kept all subservient to the will of heaven. Elijah, for instance, one of the greatest prophets whom the earth ever bore, was, from all we can gather, a man of whom a Bedouin Arab of modern times would be the nearest type: a dweller in the deserts and mountains of Eastern Palestine, a terror to the wicked kings of Israel, a man of conspicuous courage, of great physical endurance; in the eyes of the more polished almost a wild man, but withal a most mighty servant of God, who not only lived to vex the evil doers of ancient Israel, but was translated without seeing death, and yet lives to accomplish his appointed work in the dispensation of the last days.

What is the mission of those servants of God, who, like Elijah are translated? Have they any peculiar calling? We will answer in the words of Joseph Smith:

"Many have supposed that the doctrine of translation was a doctrine whereby men were taken immediately into the presence of God, and unto an eternal fullness, but this is a mistaken idea. Their place of habitation is that of the Terrestrial

order, and a place provided for such characters, to be held in reserve to be ministering angels unto many planets, and who as yet have not entered into so great a fullness as those who are resurrected from the dead."

Hence, Moses and Elias appeared with Jesus when He was transfigured before Peter, James and John, on the mount, when these Apostles received the keys of the Holy Priesthood, which keys, they in their turn, in these latter days, conferred on Joseph Smith and Oliver Cowdery.

In fulfillment of ancient prophecy, Elijah has also appeared in this generation and done a most important work. It was to the Temple in Kirtland that he came, on the third day of April, 1836, and was seen by the Prophet Joseph and Oliver Cowdery. The account of this marvelous revelation is given in the Book of Doctrine and Covenants in these words:

"After this vision had closed, another great and glorious vision burst upon us, for Elijah the prophet, who was taken without tasting death, stood before us and said: behold, the time has fully come, which was spoken of by the mouth of Malachi, testifying that he (Elijah) should be sent before the great and dreadful day of the Lord come, to turn the hearts of the fathers to the children, and the children to the fathers, lest the whole earth be smitten with a curse. Therefore the keys of this dispensation are committed into your hands, and by this ye may know that the Lord is near, even at the doors."

Our picture represents Elijah reproofing Ahab, the wicked king of Israel for his many evil doings. Which particular occasion it is, for there were more than one, we cannot say; but we can well understand the exclamation of the king at the prophet's sudden and unexpected appearance, "hast thou found me, O mine enemy."

But in reality Elijah was no enemy to Ahab, but his truest friend, in warning him of the terrible results of his cruelty, avarice and other misdeeds. Ahab, like other bad men, was his own worst enemy.

GOOD READING.—The best preparation of the boy for a virtuous life is to interest him in good reading. I remember that a few years ago, when one of my boys was a little fellow, I noticed that he was reading what I thought was an objectionable novel. I said, "I don't like this business of novel reading," and thought he ought not to read the book any more. But before I insisted on his giving it up he said, "I wish you would read one of these books I have been reading." I took up the book and found it to be a boy's book about "The Coral Island." It chanced to be Sunday morning, and I did not go to hear any preacher that morning or afternoon either, and was not content until I had read the book through. Why, such books put into a boy's hands are perfectly irresistible. You can catch the drift of a boy's mind and character by tumbling out before him promiscuously a lot of books better perhaps than in any other way; and it is while a boy is reading books in which he is interested that he is shaping what his life will be. I know a boy very well, who is not far removed from my own family, who has developed a remarkable fondness for the sciences, and all from reading a popular series of books, treating on water, heat, electricity, and other matters of that kind, each of which is worked up into a story.—*Gov. Porter, of Indiana.*

A HEADSTRONG man and a fool may wear the same cap.

The Juvenile Instructor.

GEORGE Q. CANNON, - - - EDITOR.

SALT LAKE CITY, OCTOBER 1, 1881.

EDITORIAL THOUGHTS.

FOR eighty days the entire country has been watching between hope and fear respecting the life of the President of the United States, James Abram Garfield, who was shot by a man named Guiteau, on Saturday, the 2nd of July last, at the depot of the Baltimore, Ohio and Potomac Railroad, Washington City, District of Columbia.

The first news which flashed across the wires conveyed the impression that the wound was a fatal one. Afterwards the doctors sent messages more hopeful, and, as he survived for weeks, many people firmly believed that he would recover. But it was not to be. Death had marked the illustrious man for its victim. And though he endured for eighty days, manifesting a vitality and strength of constitution that made his friends hope for the best, he finally passed away. He died at 10:35 o'clock, on the night of Monday, September 19th, 1881.

This is the second President of the United States who has fallen a victim to the bullet of the assassin.

Sixteen years ago last April, Abraham Lincoln was shot while witnessing a performance at Ford's Theatre, in Washington. He died from the effects of the wound a few hours subsequently. And now another President has fallen without any apparent cause. The man who shot him did so without any provocation; nothing had occurred between himself and the President of the United States that could furnish the slightest pretext for committing such a deed.

But we are living in troublous times. There has a spirit gone forth among the inhabitants of the earth which is stirring the people up to all manner of excesses, and to horrible deeds of violence.

It is only a few months since the Emperor of Russia was killed in a most dreadful manner by assassins. And other attempts have been made upon the lives of ruling men in Europe, until a dread has seized upon rulers, and extraordinary precautions are taken to guard them against the approach of any one who would be likely to do them injury.

It might be supposed that in free America, where the rulers are elected by the votes of the people, that such things would not occur. But peace has been taken from the earth, and the prospect is that affairs will grow worse and worse until, even in this land, there will be no security, except in the place which God has appointed for the gathering of His people.

James Abram Garfield was born in the township of Orange, Cuyahoga County, Ohio, November 19th, 1831. His father, Abram Garfield, was a native of Oswego County, New York, and was of a family who had resided in Massachusetts for several generations. His mother, Elizabeth Ballou, is a native of New Hampshire. President Garfield was the youngest of four children, and when he was only two years of age his father died. His boyhood was spent in

poverty, and he had to work very hard to help to sustain his mother and the family. He was a boy of superior character; and, under the training of his mother, who is a very excellent woman, he determined to take such a course in life as would make him useful.

His thirst for knowledge was very ardent; and he studied hard, and finally succeeded in obtaining entrance to Williams College and graduated there with distinction.

After taking the college course, he returned to Ohio and became president of the college at Hiram; and while in this position he occasionally preached the doctrines that had been advocated by Alexander Campbell and Sidney Rigdon before the latter joined the Latter-day Saints.

When the war broke out he took command of a regiment in the field, and gained considerable distinction as a soldier. And while acting in this capacity he was elected to Congress, and was continuously elected a member of that body until he was nominated for the office of the President of the United States.

While filling his last term in the House of Representatives, he was elected United States senator from the State of Ohio. And had he not been elected President of the United States, he would have taken his seat in that body on the day that he was inaugurated President.

The life of James A. Garfield, was, in many respects, a very remarkable one; and boys and young men may gather many lessons of profit from the course he took. His example, in very many respects, is worthy of imitation. We think, however, that he erred in speaking about Utah as he did in his inaugural address. There may have been reasons for this in his mind which had weight with him; but we think it was an unfortunate allusion, as no man in public life knew more concerning us than he did. He had always manifested a disposition to treat the people of this Territory with great fairness; and this had been the case so much, that many people, who are enemies to us, had accused him of being too much inclined to us. And probably the fear that he would be suspected of too great friendliness prompted the remarks which appeared in his inaugural address. But whatever the reason may be, we think the allusion made to Utah unfortunate, as it had the effect to stir up and encourage the enemies of a persecuted and much maligned people.

General Garfield on one occasion bore testimony in Washington, in conversing with some friends, to the fact that Joseph Smith, the Prophet, had performed miracles. He expressed his entire belief in this fact, but he did not convey the idea that it was through the power of God; and probably he did not believe that he wrought miracles by that power.

He had obtained this evidence, doubtless, at or near his old home, for there were many people connected with the same religious organization that he was who knew the Prophet Joseph, some of whom had been members of our Church. His acquaintance with this gave him, doubtless, so much knowledge concerning us.

Probably no man that we have any account of had more widespread manifestations of sympathy shown him than President Garfield. All the civilized world watched his fate with anxiety; and wherever the telegraph lines ran daily intelligence was sought for concerning his condition.

When he died messages of condolence came from all parts of the earth to the leading men of the nation, and through them to his widow.

Guiteau's crime has made President Garfield more widely known than any act would have been likely to do had he lived and filled his term of office.

KEEPING THE PEACE.

WHEN we look at the picture we are reminded of an animal of a different genus to those represented, which is occasionally met with, and which is commonly known as a *boy*—sometimes *that terrible boy*. Of course the

and then find one who in his disposition strongly resembles the Skye terrier in the picture!

Possibly we ought to ask that boy's pardon for making such a comparison, but it is not very clear in our mind whether it is the boy or the dog who is entitled to the apology, so we will not apologize to either. The fact is, we have about as



genus boy includes many varieties, and embraces within its scope quite as great differences in character as are represented by the two dogs in the picture. There are good boys, who are naturally noble, honorable, generous and brave, and who would never stoop to a mean act. And then, alas! we now

much admiration for one as the other. Besides, we feel pretty sure the boy will never read our disparaging remarks, and we know the dog will overlook them.

But we will commence with the dog, and tell about his character. That miserable scrawny-looking cur, that some

people delight to pet, but whose chief recommendation seems to be ugliness, has been chasing a poor timid cat. Up and down, all about the house, he has followed it, yelping and scaring pussy nearly to death, until at last she has found refuge between the paws of the great house dog. That noble specimen of the dog species, though not specially fond of cats, as few dogs are, is too magnanimous to refuse the persecuted thing protection. So he allows it to nestle in safety against his breast. He scarcely deigns to notice its tormentor, which still keeps snapping and snarling at a distance. He knows the contemptible creature will not dare to approach any nearer, and he considers him too insignificant to deserve any attention.

Now, we admire such a disposition as that big dog possesses. It is no sign of bravery either in dog or man to resent a menace or affront from one who is too small or weak to offer much resistance. A brave man never feels like assailing the unprotected. A brave boy never takes advantage of another simply because he has the strength or power to do it. A brave big dog is never alarmed at the ferocity of a trifling little cur.

But that little dog's disposition we despise. It persecutes and torments that cat out of meanness and malice alone, not because it has any right to. If the cat were a match for him, he would not so readily attack her.

Now, who has not met a boy that possesses just such a mean disposition? He is ever ready to torment the meek and shy and unoffending among his playmates. He will torture dumb animals, break up toys, throw stones at windows and commit all manner of meanness without any provocation whatever. He has no respect for anybody or anything that does not possess the power to punish him bodily for his actions, while to those who have such power he shows a cowardly deference. The little dog's attitude illustrates this disposition. He is showing his teeth and snapping at the innocent, defenceless cat, while he has his tail between his legs and is ready to run with fear any moment if the big dog should turn his head towards him.

Who likes such a boy? Nobody. Even those who do not fear him despise him for his cruelty and his petty meanness. And almost invariably such a boy grows up to be a good-for-nothing man. The prisons throughout the land are filled with men who were boys of this character, or who were influenced by boys of this character, which is almost as bad.

A boy possessing such a disposition is to be pitied. He has a hard task before him to restrain the evil in his nature, and live a worthy life. We should be charitable towards him, and seek to restrain and reform him. We should frown down his evil example, and lend our influence to "keep the peace," to defend the weak and oppressed, and to maintain the right. And he is sure in time to learn to fear if not respect us.

DIVERSITY OF COLORS.—In a very interesting work of the celebrated Goethe, it is stated that about fifteen thousand varieties of color are employed by the workers of mosaic in Rome, and that there are fifty shades of each of these varieties, from the deepest to the palest, thus affording seven hundred and fifty thousand tints, which the artist can distinguish with the greatest facility. It might be imagined that with the command of seven hundred and fifty thousand tints of colors, the most varied and beautiful painting could be perfectly imitated; yet this is not the case, for the mosaic workers find a lack of tint, even amid this astonishing variety.

LECTURE ON ORAL TEACHING.

Delivered by Elder Hyrum B. Barton, at the Sunday School Union Meeting, held in the Assembly Hall, Salt Lake City, Sep. 5, 1881.

REPORTED BY J. H. NELSON.

FELLOW TEACHERS AND PUPILS OF THE SUNDAY SCHOOL:

The subject which I have been appointed to speak upon this evening, is that of instructing the youthful portion of our Sunday schools by oral teaching.

This subject, in my estimation, is one of very great importance. I am, therefore, very sorry that, through lack of time, I have been unable to prepare a class to be here this evening. With a class I might show through them, to some extent, and with what little experience I have had in this direction, how far I have succeeded in maintaining order and keeping up an interest in teaching a class orally. However, so far as I am able, I shall endeavor to throw out a few ideas which, I hope, may be of some little benefit to those who are engaged in this work.

The number of pupils who will compose a class for oral instruction will vary according to the size of the school. The one with which I am engaged contains from sixty to sixty-five pupils, and they range from two to eight or nine years of age, seldom higher.

As a rule, they can neither read nor write. Hence the necessity of keeping them interested during Sunday school, by speaking to them, as this is the only method by which they can be advantageously taught.

If possible, I think this class should be conducted in a separate room from the one occupied by the rest of the school, so that there may be nothing to distract their attention from the speaker. I would also advise the use, where practicable, of the blackboard; for this will afford excellent means by which ideas may be illustrated.

The first thing that I endeavor to impress upon my young pupils is the necessity of good order.

I give them to understand that it is impossible to do any good in the Sunday school unless they are careful not to make any unnecessary noise. I show them that I am willing to do everything possible to please them, to make the Sunday school interesting to them, and that we will try and have a good time together. I then choose some simple, but appropriate, song or hymn and teach them the words of it by reading them over and having the pupils repeat after me until they have learned the first verse pretty well. After this I sing the tune, and have them follow me, endeavoring, as much as possible, to have them keep time to the song, by beating with their right hands. This, I think, has a good effect, for it keeps some engaged who cannot sing.

After this, it is good to ask how many of the class can remember some of the morals that were taught to them on the previous Sunday. And I find many who can, to a certain extent, recite the principal part of those previous lessons.

Then a few short pieces may be read from some book, and the children be required to repeat them after the reader.

During this time the teacher must be very careful to watch every pupil, and see that each one is looking at him, showing by this that they are interested, for if one pupil is allowed to become disinterested, or even assume an awkward position, he will very soon attract the attention of the others.

A change should now be given the children, for they must not be kept at one thing more than a few minutes or they will

become tired. They may be called upon to arise together, take some good position for reciting, and be asked how many would like to learn music, so that they will be able to sing by note. Those who would like to learn should be told to hold up their right hands. Even this should be done properly.

First, they should be practiced in standing up and resuming their seats until they can do so together.

Second, they should be put in a good position for speaking or singing, by causing them to stand up perfectly straight, with chest forward, head erect, hands hanging loosely by their sides, and feet at about an angle of forty degrees, with one a little in the advance of the other.

Third, when a show of hands is called for their hands should be held up above their heads, showing by this that they mean it.

Whatever the children are taught to do in the class, they should be required to do well. Holding up their hands half way looks like half doing it.

For a change, the children may now be asked how many would like to have a music staff which they can carry around with them, and one which they will never forget to take with them. They will all hold up their hands for this. Each should then hold out his left hand and count how many members it contains. They will count five. They should then be asked to count how many spaces there are between these members. Four, will be the answer. Well, this, they may be told, is just the number of lines and spaces which compose a staff in music. After they understand this, a little practice may be given them in running up and down the scale, and it will soon be found that the little pupils will learn to sound the notes much quicker than many larger ones.

It will now be time to have them sit down, for we must never forget ourselves and keep them too long at one thing, or in one position; if we do their interest will be lost.

The teacher should now take some book, such as Jaques' Catechism for Children, and give a few questions to be answered the next Sunday. I would not, however, confine myself to any one book, but take good moral lessons from any source.

It would be good, as the next change, for the teacher to stand in front of the children and render some short, simple recitation for them to imitate; and one of the pupils might then try to repeat it, after which, the other pupils should be taught to criticize, as they would in the day school. This excites an interest, and many of them will be willing to step forward and try to render the piece.

Very young children are not apt to be troubled by bashfulness or affectation, but should such a feeling be manifested by them, it should not be encouraged by the teacher. If they are taught that it is their duty to respond to every call of the teacher, they will soon be willing to do so.

The children may now be asked how many would like to remember what they have been told to-day, so that they can tell it next Sunday. Of course, they will all want to. All who will try and tell their father and mother everything which they have been told to-day, will be sure to remember the greater part of it till next Sunday, and if they can repeat it then they will probably never forget it.

There might be a great deal more said upon this subject, for, as I remarked in the commencement, it is one of great importance. For upon the training of the youth depends the future happiness of families; and also the future glory or downfall of communities, and even nations.

The teacher must use his own good judgment in training and interesting his class. Hence it is, I think, impossible for

any one to lay down unbending or invariable rules by which a teacher can conduct a class of this kind. The only thing that I can say is, the teacher must be imbued with an earnest love for his pupils, and the work in which he is engaged, and then employ such means as are presented to his mind. He must not forget, however, in the morals that he draws, to impress upon the young minds of his pupils the necessity of faith in God and in the principles of the everlasting gospel, that they in early youth may be trained to be Latter-day Saints; for the lessons thus impressed on the very young, are, as you are all doubtless aware, seldom lost sight of in after life. To make the children true Latter-day Saints is the chief business of the Sunday school teacher.

There are many things that will occur in the class, out of which a teacher can extract a moral to present to his pupils. The principal object to keep in view in teaching a class of this kind, is to endeavor to please in every way, so as not to tire the children. The moment there is any danger of this, the teacher should strike out upon something new. By telling a story, illustrating the consequences of evil doing, or something else, the interest may be kept up and the pupils learn to love the class.

I do not know that I can offer any other suggestions, only that we endeavor to implant good impressions in children of this age. I believe that the best impressions that we can implant within them, are to be kind to each other and not to injure one another. They should be taught not to crowd in going in or out of public buildings, but to step aside and let others pass. I have seen children thus taught, stand for quite a while for others to pass, so determined they were not to crowd each other. Hence, I believe that the teacher who will strive with his whole soul to please and in every way be useful to his class, will be honored and respected, and will, himself, be proud of his position.

May God bless all the faithful, I ask in the name of Jesus. Amen.

EACH A CHOICE TO MAKE.

BY J. E. CARLISLE.

THIS subject suggested itself to my mind upon hearing a young man make an exclamation: that he "would rather have his throat cut from ear to ear" than have us preach in that house.

This incident occurred in Bland County, Virginia, where my companion and I recently journeyed, seeking opportunities to preach the gospel.

As a number of citizens desired to hear us preach, we held a meeting in the grove close to the school house. The person referred to brought upon himself the contempt of the better class of people present.

Thus it is: we have the privilege of taking a course that will bring the respect of our fellow men and the approbation of God, or just the reverse.

We are from time to time placed in situations where we have to make a choice. Certain temptations are placed before us to try us. If we yield to them, our character is blighted, perhaps stained for life. If we do not we are strengthened and better able to overcome temptations in the future.

The boy has before him the prospect of being a useful and an honorable man or one that is a disgrace to society. The girl of being a virtuous, noble woman. It depends upon the choice they make.

Our enemies rail against us, as a people, because we prefer to obey God rather than man. Joseph the Prophet and his brother Hyrum, besides many others, gave their lives for this reason. The Elders, to-day, are ready to risk their lives for the gospel. It is their choice, because of the glorious reward in store for the faithful.

How few in this world make the proper choice! How many have gone to their graves in sorrow because of failure in this respect! It is only by faith and prayerful hearts that those who hear the truth of the gospel in the world are enabled to make a choice in its favor. On the one hand is the hatred of those they look upon as friends and of the world in general, and on the other the great blessing which the Lord has promised.

The young man referred to can repent if he chooses, reform his character and become a Christian in the true sense of the word, by being baptized for the remission of his sins and having hands laid upon him for the reception of the Holy Ghost. He has the choice to make for himself. I hope that he will, with others, see himself in the true light.

It becomes our duty to pray for those who despitely use us.

Let us be careful in beginning life to lay a good foundation upon which we can build with good works. And by making a proper choice ourselves we may influence others in the right direction. Each individual has an influence in society, no matter how obscure he may think himself.

May it then be our part to choose that which will lead to nobler, purer lives in this world and salvation in the next.

FORCE, OR ENERGY.

BY BETH.

FORCE, or energy, in the universe of which we form a part, is one actual power. We may call it the power of the universe.

The Prophet Joseph Smith, when he revealed to us the power and properties of light, gave to the world a key to this universal power in the most simple but comprehensive language.

Since the date of that revelation (December 27, 1832) science has made great advances towards obtaining the same kind of knowledge by somewhat dissimilar methods. It is admitted now that light, heat, electricity, magnetism, gravity, the chemical affinities of bodies and motion, are all different exhibitions of one principle, or action, which is known as force.

This great discovery, made since the Lord revealed to His servant Joseph the nature and power of light, has received the name of the "correlation of forces," and it is generally adopted as an expression, the truth of which has been proved by the observation of physical phenomena, and reasoning upon the same, by the highest logical standards.

So when we use the term "chemical force" we do not mean a force that is independent of force itself, but one of the forms or states in which chemical energy makes itself known to us. Thus, a piece of charcoal, when burned in the air, chemically combines itself with the oxygen of the air, and heat and light are the results of a change. In this experiment the motion, produced by the energy with which the carbon charcoal combines with the oxygen, is so great that it bursts into a state of combustion, or burning. Heat is always evolved during combinations, for the chemical force

which occasions the combination is always partially converted into heat.

It can be proved also by technical means, that a certain quantity of motion of any kind can be converted into heat. If a weight of one pound is raised to a height of 772 feet and then allowed to fall, upon striking the ground it will generate as much heat as will raise one pound of water to one degree of Fahrenheit's scale on the thermometer. Thus, it is proved that the energy acquired by reason of its falling is transformed into heat.

There is no loss of force, it is only changed into another form of that power, that is, into heat. So also may heat and motion be transformed into electricity. We see evidences of this in the electric light.

So satisfied are scientists of forces not being annihilated, but only converted into some other form, that they have established the doctrine of the "conservation of energy," and they prove the fact that there is a numerical equivalence between the various forms of physical energy, whether exhibited by heat, light, chemical affinity, electricity, magnetism, motion or gravitation.

Now all this is very interesting to us as Latter-day Saints; not that we should doubt the truth of the revelations through Joseph Smith, were these modern discoveries not made, but it is pleasing to find that science and revelation harmonize so closely.

Now the design in these writings is to explain to the young reader not only the modern discoveries made by scientists, but to show also the modern forms of thought in relation to them, to enable our youth to guard against the sophistries of men who endeavor to prove that these powers that are operating in nature are creative forces, by which all things are made or evolved naturally, without the aid of God. Not that correct science has a tendency to develop infidelity in men, but there is danger of mistaking false philosophy for scientific truth.

The conception of things in relation to this universe is correct as made known to us in our sacred writings—the Book of Mormon, the revelations given to Joseph Smith, and the Old and New Testaments, where they have not been mutilated. All are in harmony with correct science, as will become more and more apparent as we shall examine the revelations.

THE PEACOCK AND THE OYSTER.

ONE day an oyster set out to cross a neck of land to save himself a long swim around it, and as he journeyed along the dusty highway, content with the weather, the climate and his surroundings, he suddenly heard a harsh voice crying out for him to halt. As he rolled into the shade of a pigweed a peacock advanced with a lordly strut, and demanded:

"How now, sirrah? Where are you going, and what is your errand?"

"I'm simply crossing from water to water, and tired enough I am. I believe I have been three good hours making half a mile."

"Three hours! Why I could strut over the distance in three minutes! Ah, me; but you don't amount to much for size."

"No, a child can swallow me at a gulp."

"And you aren't the least bit pretty."

"That's true. My shell is coarse and full of ridges."

"And you can't sing?"

"Not a note."

"Nor fly?"

"Not at all."

"Well, well, I really pity you. Now then, if you want to see something gaudy, just gaze on me."

The bird strutted up and down, head up and tail spread out, and the oyster was compelled to say that it was a sight to do sore eyes good.

"While you creep, I walk, strut and fly."

"Yes."

"While you whisper I sing."

"Yes."

"While you tumble around in the mud and sand, I reflect all the colors of the rainbow on the lawn."

"I must admit it," sighed the oyster.

"And while a pigweed shelters you it takes a whole apple tree to give me a shade. You see—?"

And the oyster saw. An eagle had been looking for a breakfast. The humble oyster, hidden under the weed, escaped his piercing glances, but the gorgeous peacock was instantly seen and spotted. There was a whirr, a scream, and the eagle had ascended with the vain-glorious bird fast in his claws.

"Come to think it over," said the oyster, as he squinted his larboard eye aloft, "its about as well to be an oyster under a pigweed as a peacock in the claws of an eagle. I guess I'll move on."

Moral—Those who were born to strut should not exult over those who were born to creep.

DISCOVERIES MADE BY ACCIDENT.

VALUABLE discoveries have been made, and valuable inventions suggested by the veriest accidents.

An alchemist, while seeking to discover a mixture of earths that would make the most durable crucibles, one day found that he had made porcelain.

The power of lenses as applied to the telescope, was discovered by the watchmaker's apprentice. While holding spectacle-glasses between his thumb and finger, he was startled at the suddenly-enlarged appearance of a neighboring church spire.

The art of etching upon glass was discovered by a Nuremberg glass-cutter. By accident, a few drops of aqua-fortis fell upon his spectacles. He noticed that the glass became corroded and softened where the acid had touched it. That was hint enough. He drew figures upon the glass with varnish, applied the corroding fluid, then cut away the glass around the drawing. When the varnish was removed, the figures appeared raised upon the dark ground.

Mezzotinto owed its invention to the simple accident of a gun-barrel of a sentry becoming rusted with dew.

The swaying to and fro of a chandelier in a cathedral suggested to Galileo the application of the pendulum.

The art of lithographing was perfected through suggestions made by accident. A poor musician was curious enough to know whether music could not be etched upon stone as well as upon copper. After he had prepared his slab, his mother asked him to make a memorandum of such clothes as she proposed to send away to be washed. Not having pen, ink and paper convenient, he wrote the list on the stone with the etching preparation, intending to make a copy of it at leisure. A few days later when about to clean the stone, he wondered what effect aqua-fortis would have upon it. He applied the acid, and in a few minutes saw the writing standing out in

relief. The next step necessary was simply to ink the stone and take off an impression.

The composition of which printing rollers are made was discovered by a Salopian printer. Not being able to find the pelt-ball, he inked the type with a peice of soft glue which had fallen out of the glue-pot. It was such an excellent substitute that, after mixing molasses with glue, to give the mass proper consistency, the old pelt-ball was entirely discarded.

The shop of a Dublin tobacconist, by the name of Lundy-foot, was destroyed by fire. While he was gazing dolefully into the smoldering ruins, he noticed that his poorer neighbors were gathering the snuff from the canisters. He tested the snuff for himself, and discovered that the fire had greatly improved its pungency and aroma. It was a hint worth profiting by. He secured another shop, built on a lot of ovens, subjected the snuff to a heating process, gave the brand a new name, and in a few years became rich through an accident which he at first thought had completely ruined him.

The process of whitening sugar was discovered in a curious way. A hen that had gone through a clay puddle went with her muddy feet into a sugar house. She left her tracks on a pile of sugar. It was noticed that wherever her tracks were the sugar was whitened. Experiments were instituted, and the result was that wet clay came to be used in refining sugar.

The origin of blue-tinted paper came about by a mere slip of the hand. The wife of William East, an English paper-maker, accidentally let a blue bag fall into one of the vats of pulp. The workmen were astonished when they saw the peculiar color of the paper, while Mr. East was highly incensed over what he considered a pecuniary loss. His wife was so much frightened that she would not confess her agency in the matter. After storing the damaged paper for four years, Mr. East sent it to his agent at London, with instructions to sell it for what it would bring. The paper was accepted as a "purposed novelty," and was disposed of at quite an advance over market price.

Mr. East was astonished at receiving an order from his agent for another large invoice of the paper. He was without the secret and found himself in a dilemma. Upon mentioning it to his wife, she told him of the accident. He kept the secret, and the demand for the novel tint far exceeded his ability to supply it.

ANECDOTE OF BIRDS.—A sparrow finding a nest that a martin had just built, standing very conveniently for him, possessed himself of it. The martin, seeing the usurper in her house, called strongly for help to expel him. A thousand martins came in full speed and attacked the sparrow; but the latter being covered on both sides, and presenting only his large beak at the entrance of the nest, was invulnerable, and made the boldest of them repent their temerity. After a quarter of an hour's combat all the martins disappeared. The sparrow seemed to think he had got the better, and the spectators judged that the martins had abandoned their undertaking. Not in the least. In a few seconds they returned to the charge, and each of them having procured a little of that tempered earth with which they build their nests, they all at once fell upon the sparrow, and enclosed him in the nest to perish there, since they could not drive him thence.

Can it be imagined that the martins could have been able to hatch and concert this design, all of them together, without speaking to each other, or without some medium equivalent to language?

Selected.

THANKSGIVING.

WORDS BY JAMES H. WALLIS.

MUSIC BY EDWIN F. PARRY.

Moderato.*Spirito.*

Come thank Him for His mercies good,
His blessing and His love;
For health and strength, and clothes and food;
For watching from above.

Yet most of all, the gospel plan,
That He has placed on earth,
To save and rescue fallen man,
And give them a new birth.

We'll thank Him too, for Zion's land,
Where Saints of God can flee,
And where they will as Saviors stand,
To set their kindred free.

O let us thank our gracious Lord,
While here on earth we stay;
And learn to keep His holy word,
And never go astray.

OUR BABY.

Do you see our baby,
Sitting in his chair?
Many funny tricks
He plays when there.

Dar'ing little baby,
Oh, so full of fun,
Very soon we hope
That he'll begin to run.

Now sister Rose and I
Must hold each tiny hand,
For our darling baby
Cannot safely stand.

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